

Stage play
Errour on the Left Hand.

THROUGH A FRO-
ZEN SECVRTIE: HOW-
soever hot in opposition, when
Satan so heats them.

Acted by way of Dialogue.

- | | | |
|---|---|--|
| 1 | { | Malcontent and <i>Romanista</i> . |
| 2 | | Mal-content <i>Romanista</i> & <i>Libertinus</i> . |
| 3 | | Malcontent and <i>Libertinus</i> . |
| 4 | | Betw. { Malcontent and <i>Asbeos</i> . |
| 5 | | { Malcontent and <i>Asbeos</i> . |
| 6 | | { Malcontent & the good & bad spirit |
| 7 | | { Malcontent and <i>Mediocrity</i> . |

By HENOCK CLAPHAM.

Prou. 4.26.27.

*Ponder the pathes of thy feete, & let all thy waies be
ordered aright.*

*Turne not to the Right hand, nor to the Left, (but)
remove thy foote from euill.*

Horat. Epist. 18.

VIRTUS est Medium vitiorum, & vitiisque reductum.

LONDON,

Printed by N. O. for NATHANIEL

BUTTER. 1608.





To the Reader.



Gainst my booke
(touching Error
on the Right hād)
certaine fiddle-fad-
dle Spirits do take
exception.

X

Some say there be certaine formes
of speech farre vnworthy the pen of a
Preacher. I grant that somethings
be much vnworthy, both my writing
& many their hearing; howsoeuer
the Schismatikes thinke the things
not vnworthy their Doing. Ezekiel
was forced to speake more grossly
then he would; when from filthines
of the body, he would delineate the
soules uncleannes for Idolatry. The
like also did Saint Iohn. Let the
Factions be ashamed of so doing, and

Ezec. 1.
5. 16. 17.
18. 16. 17.
25. 26. &
23. 3. 8. &c.

Reu. 17. 4

TO THE READER.

we will be ashamed of so writing and hearing.

Some say that in the Diologicall speeches, I seeme to point at certaine particular persons, upon whom some of my speeches cannot be truly fasted. I grant; first that I haue aymed at some particular persons, so well as they in their Dialogues of the Barwicke Souldier, the Host and Chaplaine &c. with many such Martinicall libels, haue done right often. But as their magnaticall one-eard Inuectiues were set on fire from hell, for destroying the Church peace, so, I doubt not but my seruient breathings, will be found to haue beene kindled by the coales of the Altar for the consumption of Schisme. Let them consider the parable of Iothams trees, that gathered together for electing a King; when as none but the brabbling Bramble would accept of the offer. That parable will fit them, as if it one-ly

Judg. 9. 8.
&c.

TO THE READER.

ly had propounded vnto them. Secondly I answered, though all there spoken, cannot bee auerred of euery person in a faction, (by reason no faction is at unity in it selfe) yet it may sit close to some other they thinke not of, in the same faction: and potentially, though not actually, concord with the leud spirit of that whole Corporation.

Besides, to such as say, that Arianisme was long since confuted by the Fathers, and what neede Clapham meddle with it, &c? I answer: first by Retortion: So Donatisme, Anabaptisme, Reordination Nicolaitisme, Atheisme &c. were confuted by the Fathers (so was the very adultery, murder, &c.) what need any preacher then iterate these arguments? The answer to the last, will fit the first. Secondly, I answer: Our heretikes haue added vnto the ancient teaching such conclusions as of old were

So Mr.
More in
his tables
doth re-
cord.

TO THE READER.

one Arrian
Anabap-
tist, & ano-
ther, a lu-
th Arrian,
both burnt
at Norwich

X

were not dream'd of. And had I not
by trauaile abroad found out that, I
might seeme vnto many to speake
but in darke parables. Search all the
bookes that I haue writ, and that is
from Anno Dom. 1595. hitherto,
1608.) and consider if still I pro-
uoked not all the Factions, specially
on the right hand, howsoeuer hither-
to vnanswered of any. Which doubt-
les they would haue done, had I not too
truely pressed them. Thirdly I an-
swere, I know none that condemne
my labours, of that kind, but such as
be either open foes, or hypocriticall
brethren. If open foes, then no mar-
uaile though they ball and barke a-
gainst me, whenas they raile against
the whole body of the Church. If Hy-
pocriticall brethren, who let some
Factions haue their hearts, and for
maintenance sake let vs haue their
bodies onely, I waie not of their doome
no more then of Laodiceans deuotiō:

for

TO THE READER.

for what is such an Hypocrite, but an Ambo between two, a bisfronted Ianus looking two wayes, and a Neuter faithfull to none? The opposite side do spit at them, and can we do lesse then spurne them?

In this booke is acted Errour on the Left hand. In the fore-front wherof I haue Marshallled the Romanist, as one who primordially through a frozen security, did decline towards Libertinisme, establisshing such devices, as unto flesh and blood might be most acceptable. Vnto which side also, if I had reduced the carnall Familist, (for there be a second sort more spirituall) I suppose I had done him no wrong. But sit as they shall, naught be they all, and it is the naughtines of their opinions that I specially dart at.

As for the Male-content, I make him the Nicka-fidge here (running from one faction vnto another) as I

TO THE READER.

did the Flyer in the former. Who al-
so here doth at last meet with Modi-
ocrity; and so (after some dehatemēt)
become an honest man. Wasse I wish
to no Flyer, nor a straw the worse to
any Mal-contented. De est non er-
rare, hominis errare, insipientis
persecutare in errore.

ⁱ Ioue the
Short of
Iehoue.

Great ⁱ Ioue himselfe is onely free from fault:
The rightest man with Israel doth halt,
But froward fooles in follie will perseuer;
Though tentimes braid, a foole he wil be cuer

*If thou canst well relish the Mat-
ter, but not the Maner of handling:
(for euery one doth quickly conceit
a Dialogicall Prosopopeia) I then re-
ferre thee to my Antidoton, my
New Ierushalem, my Manuall of
the Bibles doctrine, together with
diuers of the heades, sparsed in my
Bibles brieft, in my poeme Aelo-
him, and fine parts of my labours of
Salamons Song; not to mention
any*

TO THE READER.

any of my imperfect workes printed abroad ouer immaturly.

But to helpe the slowe conceited (for these two bookes of Dialogues were penned, almost altogether for such about the citie of London, who are ordinarily toyled with the Factious) it must first be obserued that the maine thing I drine at, is, to unfold the principall argument, whereby euery sort of Schismaticke doth fabricate vnto himselfe a new Society or Church. Secondly, to shewe, how that principall argument is laide at home by our Mal-content, whereupon others build their rendings from vs. Thirdly, to disclose such their argument, by that forme of introducing them, in their mutuall brablings, wherein, as sometimes one of them confuteth another, so, much of their extrauagant speech is so absurd, Vt recitare, idem est quod refutare, As the bare repetition is a sufficient refuta-

TO THE READER.

refutation. Lastly, my drift is, in the person of Mediocrity, to establish a Meane; Which held and kept according to knowledge may keepe our people from flying out into extreames, as they would auoide the grosse and leaud consequents insuing their breach from vs.

Had not some learned (in authority) obserued so many points (at least) in my former booke it had not obtained a passe to the presse: For sure I am, that it stood vpon more sufficient examination, then all the books which besides I haue diuulged. So much is sufficient for reasonable spirits. As for such as be wilfully malicious and ignorant, nothing will content them,

^bPro. 16.4

^b Neither will I answere such a foote to his fall, lest I become like him. Neque lupiter omnibus pluens placer, neque abstinens. The Lord deliuer our Church from euill. Amen.

From

TO THE READER.

From my House at Norburne
in East-kent, this 8. of
June. Anno Dom.
1608.

Thine in the Lord

He. Cl.



TO THE READER

FROM MY HOUSE AT BATH

IN THE YEAR, 1780

JOHN, LORD

1780

There is the

1780





THE FIRST DIALOGVE

between Mal-content and Romanist.

First, it must be conceived, that *Malcontent* sitting vnder a tree, in the Hic-way, hee thus alone expostulates with himselfe.



Mal-content, how vnhappy art thou in this life, whither shalt thou go, and what will become of thee? Go to the Brownist, shall I do so? In them and their proceedings, I find no vnity, no concordance; Their hand being against all, and the hands of all against them. The ^a brother of that Churches Pastor, hath writ a great booke against them, their vnsetled resolutions, bloody excommunications, and hie-handed tyrannies, as if the Pastor were a Pope, taking more vpon them (for the measure of strength they haue) then do all the English prelates. In so much as, howsoeuer he perswades

Malcontent.

Geo. Ia.

swades people to ioyne with the cause of Separation, as himselfe had (and therein since hath died) yet, at no hand to ioyne with his brothers congregation: for manifold reasons there alledged.

• Mr. Sm.

Since which time, one (whose^b name foundes vpon an Anuile) hath drawn certaine *Principles and inferences, touching a true visible Church*; where in he quoteth scripture for another forme of discipline, then that which the Brownist practise, and most of vs haue taught in our sermons and writings: He purposing as it seemeth, to receiue others into communion with him, who shall separate, as he hath; and so shew themselves willing to be ruled by his discipline. Aes me, which side shall I leane vnto? Both of them hold a *set forme* of discipline to be contained in the word. Both of them alleadge (for the substance thereof) the very same scriptures; but both of them differ exceedingly in the sense of such Scriptures.

Another side, hauing no Baby for
their

their leader (although his fir name begin with a B.) he holds both with the gouernement at home by Lord Bishops; as also, with that of Lay-elders abroad; as being in the scriptures neither commanded, nor forbidden, but things in themselves of an indifferent nature. So he holdes, and yet denies to *subscribe*, for sundry reasons. Shall I separate with the first two? or shal I continue in the Church of England with the third?

But miserable man. how shall separation, or not separation be good? If I separate from the Church as Antichristian, then the Anabaptist take hold vpon me, and saith. that I must separate not so much for the prelatieall discipline; as for that the spirit of Antichrist there breatheth Antichristian doctrine. Yea that the Church becomes to be Antichristian: for that their groundes of faith therein held, be principles opposite to Christ. And in my conscience, if the first be granted, the second will inevitably follow.

Him and
his words
I haue al-
ledged in
my preface
to my Ma-
iual.

If

If I separate not, but continue still in the Church, I shall in my worke iustifie that which I haue condemned in word. In word I haue condemned the Tippet, the Surplice, the Corner-cap, the Crosse in Baptisme, and the like for markes of Antichrist. But forsaking my ministry, I may liue in some other calling, and so be put to the vse of no such ceremonies. Yea but if I haue a child, I must bring it, where before I will not, it cannot be baptized without the crosse. Come I to the Cōmon seruice, I must sit in the sight of a Surplice; and come I to the Cōmunion, I must there kneele & receiue at the hands of one that vseth the ceremonies. And be I called to be a Church-warden, I must take an oath to present the sincere-sort, that omit, or speake against such ceremonies. I am diuided in my selfe, what shall I doe? *H. I.* his followers do say very well, that this persecution is worse then that of *Queene Marius*: for that made an end of a man quickly; but this grants life with a continuing misery.

mifery. Wo is me, how is my foule
pained within me? Though hereto-
fore I fumed againft the author of that
booke, intituled *Error on the Right-
hand*, yet now mine affections bee
cooled and calmed: for well I fee, that
there is nothing yet right amongft
them. And at home I know not how
to line, as I would not be held an
Hypocrite or turne-coat. The eua-
fion must be by fome third meanes,
& that as yet I know not. Rest poore
head, rest, rest againft this trees roote,
and take a little nap in the shade.

*He being afleep, Romanista paffeth by,
and efpying Male-content afleepe, be-
faieth and fo fpeaketh.*

*What falf afleepe? who may he
be? By his habite hee fhould be fome
Scholar or Citizen. Whom I know
him, it is Male-content, whole head
is full of whirligigs, and whole pen
fpins nought but Cob-webs. Stay,
his lips move to and fro, as doth
my dog Grim, when as he is ready
to chunder and barke fleeping.*

Romanista.

B

Fire,

Malcon.
Sleeping.
Romanissa.

Fire, fire, *Elias* fire.

He is calling for fire from heaven, as did *Elias*: But it will burne as fast, I thinke, as did our Vault-gunpowder, that should haue blowne vp the Parliament-house in Westminster, together with all the heads of the Countrey. But stay, some politique cetch now or neuer: for an inch of policie, I hold better then an ell of Diuinity. In the time of discontent it is best working vpon Malcontent: for vpon conceit it is then most easy to worke. I remember a Dialogue in Erasmus his great Colloquium; where one passing by the hie-way, was desirous to fasten some strange conclusion vpon the conceit of his fellow Passengers. Whereupon he stops his course, with his eies vpon the firmament fixed, gaping, gazing, crosing, blessing, trembling. The passengers thereupon say, looke vp, and wonder whereat he should so wonder. Anon, as with much ado, he tels them what a fearefull Agne
he

he saw in the firmament, a Dragon, a terrible thing in description, I warrant you, hereupon he startles, holds vp his hands and wondereth at all the rest, that they should say they see nothing. Anon, one of the thinking scorne, but he should see as much as another, he also affirmeth that he saw such a terrible wonder: Afterwards, some and some, every one said he saw it, and trembled. In this dialogue (some have thought) that Erasmus flouted people in England, for conceiting a certain great prelate in the Churches firmament, beyond that they should conceit, &c. But howsoever, I will take advantage of the time, and see if so I can worke some strange thing vpon him. I hope it the rather, because one of this spirit (a Sole sincerian) being of late conuented before a great Prelate of this land, he offered, that if he the said Prelate, could proue but one point then in hand, hee would without more adoe turne back to the Church of Rome, whereupon the Prelate

B 3

spake

spake to this effect: *I*, is it true indeed? are you now ready to go a popping? what a popping. *I* had thought there had bin many grounds of opposition between vs & them (howsoever this stands) *I* would haue kept you from popping: wel, *I* wil break one cogel of my inuentio vpon him. There, there, he is awaking. *I* will stand as butter would not melt in my mouth, gazing, crossing, trembling.

Malcon.
awaking.

Ha, ha, what a yawning keep *I*, and out of what a troublesome sleepe awake *I*? But husht, who is here. what ailes the man? *I* thinke he is dast. Honest man, whats the matter with you?

Romanista.

An, an, an. Credo in deum patrem omnipotentem.

Malcon.

Surely the man is mad or in an extatic.

Romanista.

Wardon me Lord, parden me, and *I* wil returne to the holy Catholique Church, the mother of peace and vinity: for *I* must needs confesse that *I* haue sinned much in following blind Zeloists, setting al on fire with Samsons foyes.

Ha,

Ha, blind *Zelouſtes*, ſurely hee hath been on our ſide, and in truth, that is of no ſide: For howſoeuer we all agree in the terme *Reformation*, (as the Separiſtes do in the terme *Replantation*) yet in the particulars of *Reformatiō*, we are (amongſt our ſelues at as much oddes, as the Separators bee, about their forme of *Replantation*.

Malcon.

I go Loꝝd, I go; yea, I run to do thy will.

Roma.

Fall you a running? nay then haue after you. I will know what the matter is, ere we thus part — Nay I haue hold of you friend, ſtay, I pray you buſkle not, ſtay there, ſtay and let vs breath a little. — — — Now I beſeech you, tell mee what you are, and how it fares with you?

Malcon.

O Sir, do not tempt me. you know well enough, that I haue had an apparition.

Roma.

Surely not I. But if you haue had an apparition, I pray you let mee bee acquainted with it.

Malcon.

O Sir, as I dzew neere vnto you, behold certaine ſplendent beames

Roma.

far moze full of splendour, then the
 Suns beames) did sodainely shine
 vpon me; wherewithall I saw one
 like the Son of man, sit by you with
 his hand in yours, who turning his
 head aside, said vnto me; Zeloist,
 hereafter thy name shalbe Romanist:
 and so; gaining peace to thy wearied
 soule, thy name shall bee entred into
 the Catalogue of Holy Romes Con-
 fessours.

Malcont.

But stay, stay, this can be but some
 notable delusion: for what holines can
 there be in Romes religion?

Roman.

O Sir, he told me, that you would
 not submit your selfe to the truth, but
 vpon palpable reasons. I was this
 morning, as you haue beene, and yet
 are, a desirer of Reformation. But
 all in vaine, to seeke after a refozming
 of Israel, beeing once schism'd from
 Iudah. To keepe vs at home, from
 going vp to Rome, the place of the
 High Priest; loe, Dan hath bene
 builded at Pozke, and Bethel at Can-
 terburie. As the vpsstart ministry of
 Ieroboam did make their people be-
 lieue,

laine, that all was naught at Ierusalem; so this ministry of Harry the eight, sowes all false rumors of the holy Sea of Rome. Stand not (Sir) mazing at the matter. I hated the Church of Rome till now; but the holy Angell no sooner breathed vpon me, but my bowels yearned after her presence, yea, me thought such a light flashed vpon my senses, as therewith all, all intricate scruples vanished. There was a booke published by Doctor S. Harl. concerning falshood of certaine Priests about London, in counterfeiting possessions & dispossessions, specially practised vpon the bodies of yong tender damselfs. That booke made me loath the holy Priesthood, as being but false packing companions. O Sir, I repent my credulity; for now it was reuealed vnto me, that such as came to bee examined, and so deposed by the Bishops of England, they were but such, as sought profits & pleasures, amongst the Protestant Libertines, by so reniuing the eldest sonnes of their mother.

Malcon.

Her discipline was too strait for the.

Were I assured, that you had such a Reuelation, I could bee contented to reconcile my selfe with you, vnto the Church of Rome.

Roma.

O Sir, must you put your fingers into the wounds, and see also the print therof, before you can beleue? Well, y^e Angel hath told me a secret of yours, vpon the rehearfall wherof, you are to haste your soule vnto faith. What if I tell you, what was in your mind, when you were now sleeping?

Malcon.
Roma.

That would moue me much.

Then this; your mind ran of Elias.

Malcon.
Roma.

Tis very true.

And vpon that part of Elias his story, wherein he called fire from heauen. Why gaze you so at me? Speak, is it not true?

Malcon.

True? yea; as true as the Gospell. Now I perceiue that you haue had a Reuelation, and a Reuelation most true. Euen as *Daniel* brought *Nabuchadnetsars* dreame to his mind; so, haue you brought that into my mind,
that

that till now I had forgotten. O man of God, thou art more welcome vnto me, then thousands of gold and of silver. But reuerend father, for so I must henceforth call you.

God sir, giue me no such title, for if I take titles to my selfe, my Creator will destroy me. Ego quidem Minimus Seruorum Dei: the least place in my mothers house, is too good for me.

Roma.

Well brother, I would intreate you to resolu me of some obiections, that so I may stand firmer in the *Faith*.

Malcon.

Set we on forward, and propound what you will, but alwayes with an heart, willing to receiue the truth.

Roma.

How shall that Action be made good, which commonly is called, *The Gun-powder treason*.

Malcon.

Very well sir, it being but an attempt against Heretiques, for maintenance of the Catholique faith. Dauid slew the Ammonites, for cutting the haire and garments of his seruants; and shall not the Pope cut short hereticall princes, for cutting off

Roma.

off the heads, and quartering the members of his Embassadors? Did not Ioshua turne the wals of Iericho vpon the heads of his foes: and did not h High Priest, pull Achalia the queene out of the Temple, and so hew her in pieces? The Pope hath excommunicated and accursed this people of England for a Babel (and the Brownists will witnes that it is a Babel) and therefore, as the Psalmist saith of Babel, I say of this synagogue of Gospellers, O worthy to bee destroyed: blessed shall hee be that rewardeth thee, as thou hast serued vs. Blessed shall he be, that taketh and dasheth thy children against the stones.

Malcon.

But they will say sir, that our Saviour did neuer so auenge himselfe.

Roman.

Erne sir, because in his place, he was but a privat man. But this oth^r is done by publike authority. Otherwise you fall vpon the rocke of Anabaptisme. For they reason thus; Our Saviour and the Apostles bled no swords; therefore not to be bled of any

any Christians.

But they will say, that the Pope is as priuate a man, as Christ was.

That is to be denied; for though Christ carried no sword, yet hee allowed his successour S. Peter to carry two; and said that there should be a time to vse them. Now, our holy father the Pope succeedeth him, so verily as did S. Peter: and so the sword Civil, and the sword Ecclesiastique are both in his hands. Now, when we are too weake for them, S. Peter and his successour must put vp the sword lest they perish with it: but when we are able to ouertop the, out must the sword; for as the Apostle saith, the sword is not carried for naught. O father Garnet, father Garnet, how glorious is thy martyrdom, and how miraculously shineth thy physnomy vpon a strawe!

Do you thinke it came by miracle? I heard a Preacher in Lodon say, that it was a miracle not worth a strawe.

Since them leaue to raile for a season. Honourable and learned persons

Malcon.

Roma.

Malcon.

Roma.

sons haue seene it, and commended it to the Pope: and I doubt not, but one day it will bee canonized for a Saint; it arising from a drop of blood issuing from that holie Priest, S. Garnet. Glorious be thou Saint Garnet with thy twelue Apostles. Happy soules we, if we may line to followe ye.

Malcon.

Thus Sir, wee are come nere to a towne. May it please you to rest there an houre, and I will pay for your dinner?

Roma.

I thanke you Sir. But go you no further?

Malcon.

Yes sir, I should to London to night.

Roma.

So should I. Euerie thing looks well, I see, for the good of body and soule.

The



The second Dialogue betweene
Malcontent, Romanista, Liber-
tinus and the rest.



Ow beloued *Romanista* you
 are welcome vnto mine
 hosts house. Mine host what
 haue you ready for vs?

Malcon.

Nothing sir, but fish; for this is Em-
 ber-weeke.

Hoste.

I like that best of all. I pray you
 let vs haue it quickly. But meane
 time, where shall wee be?

Roma.

Pardon vs gentlemen, for wee are
 not provided of roomes. There is a
 parlour, all that wee haue. There is
 no bodie within, sauing one *Liberti-*
nus that came lately from Rome. A ve-
 ry familiar gentleman, and one that
 will be glad of your companies.

Host.

Passer Malcontent, let vs in and
 aboard the gentlemā for some newes.
 By your leane sir, we are bold (vpon
 our

Roma.

Libert.

our Hostes speech) to trouble you.

No trouble Gentlemen, you are heartily welcome. I had rather be here with two such native consorts, then at Rome confronted with al the English house of students. *Pol, Adipos*, by Ioue, they bee the most hunger-bit slaues, that be betweene this, and the furthest confines of Canibals. I muse not, though they wilbe ready to bound themselves for England, with th'adventure of a turne and a halfe at Tiburne; for better die here quickly, then liue there in continuall miserie. They may beshrew *Robin Parsons* their Iesuiticall father, for he it is, that licks the fat from their fingers. Come mine Hoste, lay the cloath, I saith thou would be a notable fellow for courting the Nuns.

Host.

I thinke my wife will become one ere long, she is giuen so to obserue fasten-daies. I warrant, our Parson is not acquainted with halfe so many as she. And I am sure, that I can find few of them in *Allens Almanack*.

Roma.

Haster Malcontent, we must giue idle.

idle-headed fellows leane to talke
they know not what. *Victoribus atq;*
Poeti. &c.

I protest mine Host, Saint *Peters*
Church at Rome, is nothing so well
maintained as your Church. Doctor
Board, that worthy Phy sician in *Harry*
the eights time, he sawe it in extreame
ruine at that time, as appeareth in his
chapter *Demoniacus* (were not our Pe-
ter pence then well paid to Rome?)
and (by the hand of a Gentleman,
that neuer drew bloud violently. but
by faire play) it is bad enough now,
to make a tithe-barne for Islington.

Libert.

**His tongue runs as round as her
wheele of Islington.**

Roma.

Now mine Host, introduce our vi-
ands, *tot-quot & omnes, ac nos ingulabi-*
mus profecto. Gentlemen, we that haue
trauailed externall Regions, delight
in discourse. And get I but once the
Lōdon ordinaries on my back, I hope
to faciate the stomachs of yong Gal-
lants and braue Caualleroes, with Ita-
lianat-discourses. *Hey, tercy, a surso,* so
flounced Frier *Bartholmew*, and fetcht
his

Libert.

his *Capretto* aloft, when he saw *Madonna Speranza* ready to enter his shrift-place. By the head of *Tamberlane*, they are the maddest ladders in a country. Thus much for a preface to dinner. Come mine Host. Canst thou marshall thy dishes in order? Come bashfull slaue, I will vsher thee.

This *Plase*, shall haue that place, & so make place to the rest. This *Pike*, amongst fishes is the *Pope* (deuouring all, but deuoured of none: sometimes indeede the little frog leaping frō the hillock vpon his *caput*, doth with her forelegs scratch out his eies) hee shall haue *Locum maximè supremum*. What, an Ecce? As little hold to be taken of her taile, as of a Iesuities tongue: stand thou vnder the shadow of *Lupus-marinus*, Pope-pike. As for you Master *Codshrad*, in next affinity with a Monchs-head (as it goes with monchs in these daies) stand you there alone, as the word monch signifies: howsoeuer *Jerome* saith you haue forgot your name, since you came to liue, in *turba*, amidst the routs of people. The
Codde

Codde(they say) deuoureth the oilie
Anchours or *Capelins*,, as the idle
 Monch is the consumer of the fatte
 Beeffe & mustard. What *Seignior Ruffe*,
 all in your ruffe' Giue me that dish of
Maidens, these two shall stand toge-
 ther; till the Ruffe haue deuoured all
 the damsels dowrie. As for you sir
Cripe, take vp your place by my ho-
 stesses trencher, till the giddy-hea-
 ded Auditor catch you, that may carp
 at the preacher, til himselte proue but
 a pratler. What mounser Smelt; feele
 at your nose mine Host, you may
 smell it.

**Bones of mee, you haue hurt my
 nose**

Hoste.

I bid you but smell it, mine Host.
 Well, because thou smellst of mine
 hosts nose, and my hostesses old suet
 (as strong as Cluett) stād there below,
 where mine Host *Blowse* must sit. Now
 bring in your cheese, and euery one
 choosse where he list.

Libert.

Sir, you are as good as a fiddle to
 this feast.

Roma.

I would sir *Libertinus*, I had as light

Malcon.

C

an

an heart as you.

Libert.

You may easily haue it, if you will enter into my religion.

Malcon.

Your religion, what is that?

Libert.

First, I doe belecue that there is a God.

Secondly, that his sonne came into the world to saue sinners, by suffering in our nature. And S. *John* saith, *Every spirit that confesseth that Iesus Christ is come in the flesh, is of God: but I do so confesse, therefore I am of God: So are you, and you, and you, and my hostelle Blowse, in so confessing that Iesus Christ is come in the flesh. And therefore lawfull for me to heare Papist, Protestant, Anabaptist or any that so professe. This point I learned of a William, that sometimes liued in Netherland; who running from the English Church here, to the Brownist; from the Brownist to a particular faction of his owne, wherto he did baptize himselfe; from that to one sect of the Anabaptists, where they baptized him againe; from that to another sect of the Anabaptists &c, finding no rest*

rest in any, till hee seled (from that place of *S. Iohn*) to heare all, to walke with all, and to hold all true Christi-
ans that confessed Christ as afore.

The *Dinell* confessed him to bee
Christ and the son of David, and so
to be come in the fleshy; therefore you
must vnderstand *S. Iohn* better.

Roma.

Yea, these varieties of vnderstan-
dings, causeth varieties of sects, and
therefore I leaue them to such as loue
to contend. Mine Host, *Loue* (as the
Apostle saith) *beleues all things and ex-*
tends it selfe to all, as my stomach ex-
tendeth to all these dishes, sauing the
Smelts.

Libert.

Smelts, quoth you, **I** shall neuer
see smelts, but **I** shall remember you.
I pray thee wife come; here is a gen-
tleman able to cheare thy heart.

Host.

Come sweet Hostesse, and because
once you were a pretty maid, there is a
pretty Maiden for you.

Libert.

She was pretty (sir) but that ne-
uer loned the frier.

Host.

I pray you let the Friers alone, and
fall to your fish: I wis, it was neuer

Hostesse.

Host.

good world since Friars wēt downe.

I warrant you sir, the Friars did easle penāce to my wife, which makes her so much respect them. But since I read of y^e Pynkin Friars y^e in their Cloyster at the city Pynkin, did handle the virgins in that sort, I have been able to keepe tack with my wife.

Hostesse.

As true a booke, as that of the Iesuites play at Lions in France.

Liberi.

Hostesse, on the faith of a gentleman, such things are not unlikely to be acted of them. I have seene some of their fashions in my travels. Talk what they shall of religion, when all comes to all, they iump with mee in Religion, excepting their treasons. I will tell you a pretty story of some of them, then iudge of their Religion. The Scene of my discourse shall lie at home. In Wisbich castle there were many Priests and Friars of sundry fashions; what time the foule railing schisme fell out, betweene the secular Priests and Iesuites. Let these fellows have gone to bowles in the castle yard, as vniually they did

did; you should haue had some of the
to play for their Deuotions, that is,
for so many Pater-nosters, so many
Aues, and so many Creedes. If you
had asked, how these should haue
bene paid? they would haue answered;
the loser shall pay them on his
bare knees. For when he went to say
ouer his owne deuotions; then hee
was after that, to say ouer so many of
the Paters, Aues and Creedes as hee
had lost; and that in the behoofe of the
winner. This is my tale: now iudge
of their religion: for my part I thinke the
most of their religion to be but mar-
ty political, for keeping people in a ti-
morous obedience: otherwise, for the
learned of them, let them be alone by
themselues, they can turne that into
glæ and gladnes, which the Lay-lost
must tremble at in sadnes. Machia-
uel could well say, that the bringing
of people into such seruile feare, it
fainted their hearts in fight, whereby
the Empire still lessened. But hee
should haue further obserued; that
howsoeuer it decreased the Empire,

This cau-
sed the Au-
thor to cast
Popery on
the left
hand, as
begging
Liberti-
anism.

it was the meanes to strengthen the
Popedom.

Roman.

Master Malcontent, a word in your
care. We do not well to stay the hea-
ring of such vile speeches against our
holy mother the Church. And it is no
contending with him, for feare hee
bring vs into question. Follow a lit-
tle after, as nothing were. And if you
overtake me not in the next field, I
will stay at the great gate beyond it.
Hostesse I must rise; my friend may
stay a little, and hee will pay for my
dinner. Gentleman, I thankeyou for
your company. Mine Host farewell.

Host.

Farewell heartily sir. Ha, ha, ha,
is it so? See you not how my wife
sneakes after him. She must haue a
little of his Benediction befoze he go.

Malcont.

Why, doe you know him mine
Host?

Host.

Yea, that I doe. There is neuer a
tooth in his head, but it hath cost me
an Angell. My wife went orderly
vnto Church, befoze she fell in his co-
pany. His name is Romanista: is it
not?

Ror

Romanista? how came you to know that name?

Malcon.

I haue knowne it this halfe leauen yeares. But if any bee in company, then I may not know him, vnder paine of my wifes curse.

Host,

O monstrous! he made me belecue that his name was *Zelosia*, till within these three houres, and that then it was turned vnto *Romanista*, by an Angell that appeared vnto him.

Malcon.

What, what? let vs heare that againe. I pray you swete Gentleman out with it, that so wee may end the meale with laughter.

Libert.

I haue told you the generall; you shall pardon me for the particulars. But now I smell, he is a notable Cony-catcher.

Malcon.

Ha, ah, ha: Had he scene an Angell to day? I hold my life, it was an Angell created in the Tower, of y^e Pint-masters. If hee haue got no angels from you, it is well. Ha, ha, ha; this was an Equiuocating Angell, that neuer came in heauen, no; meanes to doe. They bee the nota-

Libert.

blest lads for apparitions and revelations of Angels, that ever any sea afforded.

Host.

Stay, husht: my wife having done her deuotion to her Saint, she now returneth.

Libert.

Come good Hostesse. Sit downe a while.

Hostesse.

Master *Malcontent* (for so I take your name to be) the Gentleman that is gone, willed me to put you in mind of what he spake in your care.

Malcon.

Tell forth.

Libert.

Do you know the gentleman (Hostesse) that is now gone?

Hostesse.

No acquaintance sir, it may bee I haue seene him.

Libert.

Me thinkes (by his lookes) he is an Angellike man.

Hostesse.

He hath a sweet Angellike voice, in my iudgement.

Libert.

I doe not thinke (Hostesse) but hee conuerseth much with Angels.

Host.

But I thinke my wife neuer had an angell out of his purse.

Hostesse.

What a prophaneman my husband is! The gentleman talkes of Angels

in

in the good part, and hee answereth touching Angels in the ill part.

Surely wife, I would take them in the good part, if I could get them.

Master Malcontent, me thinks you are malcontented. Pluck vp a good heart, man, and be frolike. Were I. Libertino, to all good fellows, and let the world slide a-

Hartily mine Hoste, as hartily as euer I turned my back vpon Romes walles.

I hope sir, it is a place of all delight for a soule to liue in: I thinke in my conscience sir, one cannot be damned that liues in it.

Certainly yea; he cannot be damned whiles he liues there. But dy he once there in possession of the Cities sins, I will take a halfe peny for all the part hee shall haue in paradise.

Surely the Pope wil not suffer any of his louing subiects, to goe to the Diuell, for hee hath the keys of Hell, and will keepe his owne out.

He will no doubt doe it, when hee hath beene at hell, and taken order with

Host.

Libert.

Hostesse.

Libertinus.

Hostesse.

Libert.

Hostesse. with the three-headed porter about it.
And I pray you, has he not binne
there already?

Liber. No forsooth, nor this Pope, but he
is preparing to go thither, so fast as
he can.

Hostesse. Mary, and I wil pray for his good
speede. For then I hope euery true
Catholick shall fare the better by it.
Good Lord, he hath to doe with hea-
uen, and he hath to doe with hell, and
he hath to doe with purgatorie, and
he hath to doe with Limbo.

Liber. Nay, sweete hostesse, I heard a Fri-
er in Rome say in the Pulpit, that one
that was no Pope, did about 1500
years since, open the gates of *Limbo*, let
all the soules out, & ouerrurn the place

Hostesse. And had he not the Popes licence
to doe it?

Liber. He neuer spake with any Pope a-
bout it.

Hostesse. And hath not the Pope since cursd
him?

Liber. Yes forsooth: He cursd him euery
time, wherein he cursed Queene E-
lizabeth.

Well

Well, then let king *James* take heed he do not anger him: And I would pray you sir, to beware how you speak any thing against holy mother Church, or any of her children. While I was of your mind, euery thing went crosse: Marry since I reconciled my selfe to holy mother Church, my hens lay bigger egges then they did, and I take two pence for good ale now, where I tooke but a peny then, I thanke Saint *Campion*, and S. *Garnet* for it. Well husband, I see your flearing well enough; These gentlemen can giue audience in all humbility; but you will be a flouting *Humbeel*, as the man said. Well gentlemen, I will take away, for I see you haue done.

Hostesse.

I pray you do, meane time whats the reckoning?

Libert.

Five shillings, sir, and you are heartily welcome.

Hostesse

There it is, Deo gratias. I thanke you mine Host, for your good company.

Libert.

I pray you sir stay, there be three shillings

Malcon.

shillings towards it, and I desire I may walke with you a while.

Libert.

Well, I will take your monies for this once. As for walking with me, I am right willing, if with any conference I may bestead you.

Malcon.

Yes sir, seeing you have bin behinde the Seas, and seene the papists and their doings.

Libert.

I have seene them, and heard them, and laught in my sleeue at them. But which way lieth your way?

Malcon.

Towards Westminster.

Libert.

Hane with you at the nearest. Haste, and Haste farewell.

soch.

We thanke you heartily, kind gentlemen.

The



The third Dialogue, betweene
Libertinus and *Malcontentus*.

NOW Mr Malcontent, what
is it, you will propound?

Libert.

I desire (sir) to have notice of the state of Rome in these daies vile things be diuulged on it; if it be so bad, it were too bad.

Malcon.

It was neuer samed so; worse then it now is. First, so; the state of substance. it is generally very beggerly. Trafficke, as some other Cities in Italy haue, it hath not. Indeed many trauell thither as Pilgrimes, and there be allowed to stay so; certaine daies: but as the number of such Pilgrims now, be scarce one so; an hundred that passed thither of yore: so, ordinarily they bee but of meane degree, and ere they come thither, their purse hath cast her calse: For the small time of their aboard

Libert.

board then there, somewhat comes out of the coffers of the scarlet Cardinals. Which spent, they put vp their pipes and packe away. They might come out full, but they returns foole and empty. Secondly, for the state of Pope and Cardinals, it is altogether pompous and princelike: the Cardinals hauing hinges enow in their dooze to turne vpon, and the Pope besides other meanes hath a mighty allowance annually from the Curtizans scalding-tubs: for no occupatiōs in Rome more cōmon: then Venery, and Penury. Thirdly, for the state of their religious houses, let the vaults & secret pzeambulatiōs vnder earth tell y. Fourthly, for their publique deuotions, the formes of them be Pagan-like; the multiplictie of them, be as Sisyphus stone, alwaies rolling, but nener at an end. In a word, it is an Egypt for slavery, a Babel for bondage, a Bethel for idolatry, a Tophet for confused noise, a Gehinnon for bloud-shed, a Sodome for all spurcitie, an Hell for dānatiō.

If

If the head be no better, what shall become of the body?

Malcont.

Libert.

And whereas they plead Vniry, & take all other Churches for Distraction; I protest, a man shall finde more emulations, heart-burnings, vituperies, bloudy practices amongst them (with mutuall oppositions one against another) then amongst all other Christians in the world besides. Every schoole-man standeth so for his owne schoole doctrine, (as Thomists for Thomas, Scotists for Scotus, & sic ad infinitum) as the like division neuer yet hath bene raised betwene the Aristotelians and Ramists. Then go to the friery Orders, and the Augustine condemns the Dominik, and the Dominik him. The blacke frier vituperates the gray & white, and either of them againe preferres highly his owne order. The Jesuite condemnes the Secular, for an Apostate; and the Secular priest againe, averreth that the Jesuite aberreth from his orders, and is now become a Statesman and Factor for Spaine.

As

As for the bloody Inquisition, they plague all and all curse them, what shall I say?

Malcon.

Nay you have said enough, and yet but that, which I oft before have heard. I beseech you sir of your counsell: I have beene one of them, which have stood heere for the new discipline, holding that we have for popish and Antichristian. And seeing this discipline would not be had, I lastly resolved to separate, and so enter into that course, which is called *Brownisme*. As I thus resolved, there comes a booke into my hands, touching *Principles and inferences of a true visible Church*. This booke teacheth a Separation as do the writings of the former: but when he comes to the discipline, he then differs much from the former; and so from the most of our Reformistes, heere at home, so well as from the Church of Scotland and the like.

First we have held, that the *Pastor* might onely administer the Sacraments: but the author of this booke, holdeth

holdeth that the *Dollor* may administer them also.

Secondly, we have taught, that the *Elders* were to be imployed in Church government onely (I meane in the discipline) but he affirmeth further, that they are all of them *apt to teach*; and so to assist in doctrine.

Thirdly, we have published, that the Church is to give the officers their *calling*; meaning thereby all the men of the Church were to give their voice: but he intimates further, that women and children are to give their consent also for such election and calling.

Fourthly, we held *Excommunication* to be the casting out of a contumacious person; and that to the execution thereof, there appertained only, rebukes, the word and prayer; as all spirituall: but he insinuates further, that some *bodily punishment also* is to be annexed.

What shall I say? in many things he is crosse to the discipline, which before hath beene applauded: and

D

yet

yet the man(they say) an honest man,
reuerend and learned.

In the necke of this booke, I met
with another, called *Error on the
right hand*. The author thereof being
sometimes intangled about *Discipline*,
(and yet it must be confessed that ma-
ny yeares he hath in print checked
ours, for the which we euer caried an
hard hand ouer him) and during such
time of the entanglement about that
point he traauiling into forren parts,
and there abiding some yeares (where
all sorts of factions were daily in his
cies and eares) he, (ab out some nine
yeares since) came ouer, and in Lon-
don continuing, hath all this while
conflicted with factions, and not a
little vexed vs. The foresaid book he
now publishing, it plainly euinceth,
that if separation bee made from
the Church of England for An-
tichristian, then will ineuitably fol-
low an endles wandring from facti-
on to faction. These two bookes haue
put me to my wits end; I know not
what to do: and to subscribe vnto this
Churches

Churches Canons and orders, I cannot: Once, for that I am knowne in these parts to haue set my selfe against them. Secondly, for that I hold some of them to be repugnant vnto the word of God. Could I get out of these briers, I were an happy man.

Libert.

And are you so ignozant, that you cannot do that? within this moneth I helped a kinsman of mine out of this pit; who since hath subscribed, is now beneficed; and yet in nothing harmed his conscience: for still his opinion in private liueth with him, and helpful he is to such as be distressed about that opinion. The Apostle willethe vs to serue *Kuri* (the Lord) which some doe read, *Kaire* (the time) And were it not, that sometimes we are to sit the time in his humour; the Prophet would not haue said, *There is a time* wherein the prudent shall be silent, no; would Salamon haue said; *There is a time* for all things vnder the Sunne; but this is one thing vnder the sun, therefore a time for it; yea, a time to be silent

silent from some good, & yet not to co-
uerthowe the maine good and our
good.

Malcon.

I like this speech well; for indeed,
pearles are not to be cast before swine
who wil bnt turne back & all to rend
vs. Tell me sir, how I may without
equiuocation come out of *Iosephs* pit,
and I will giue you forty shillings
towards a veluet paire of breeches.

Liberti.

When if I do it not, call me cut.

Malcon.

And I will doe it, and more then
that.

Libert.

When thus to worke, sir, haue you
printed any thing of your diuers o-
pinions?

Malcon.

Not any thing that hath my name
at it.

Libert.

Then cary it away closely, and
henceforth conceale it; But further,
haue you bene much noted abroad,
in the land, so; such a Contradicto-
rian?

Malcon.

No sir, for I was no man of extraor-
dinary gifts.

Libert.

When that damme is closed vp.
Th. re be some which I know, that
if

if their case were such, they would presently subscribe, special'y in secret. Your best then is, to leane this place where you haue beene noted, and so to repaire vnto another.

But how then shall I doe for subscription?

Malcon.

The subscription runneth, that you must ex animo protest that euery thing they propound is agreable to Gods word, and in nothing repugnant.

Libert.

True.

Malcon.

Now sir, they can propound nothing so erroneous and wicked, but it doth agree with some part of Gods word: As for example, if they propound any thing for Christian, which is indeed Antichristian, it doth agree with the word of prophecy, who foretelleth that such evils shall be. If they propound obedience to the beast in Reuelation the 13. it agrees with the word of Prophecie, which saith, such evils shall be propounded; And in such sense you onely subscribe, namely, that all their euill agreeth

Libert.

with the word of prophecy : & not y^e you meane, that their euill is good ; o-
 therwise then respectiue, as it is a
 fulfilling of the holy Prophecy. Puse
 not at the matter, the case is plaine,
 the pearle of your meaning is not to
 be cast befoze them, no moze then A-
 braham would deliuer his preserua-
 tiue meaning vnto the licentious
 Pharaoh : no; Chzist would deliuer
 his Reseruatiue meaning vnto them
 of Emmaus, when he looked another
 way. A certaine Doctor once being
 demanded, what hee thought of M.
 Elizabeths supzernacy : hee vnto
 them replicd ; I desire (my Lozds) to
 know what you thinke of it. They
 answer, we do beleue y^e within her
 owne dominions she is ouer all per-
 sons and in all causes, Ciuill and Ec-
 clesiastique, supzernae. He answeres,
 And my very god Lozds, I do truely
 beleue the same. Whereupon (it is
 said) he escaped. Now sir, what was
 it he beleued ? not that the Quene
 was so supzernae, ; but he beleued
 that the Lozds so beleued.

Me thinkes this should be equiuocation in him, and yet the former I reasonably affect.

Malcon.

Ent. if eaery close helpe wee vse, for euading dangers, must be called equiuocation, then we wil condemne Patriarkes and Prophets, Partyes and Confessors and all godly policy. Whereas contrariwise our Saniour hath taught vs, yea, commanded vs to be subtile as serpents.

Libert.

Without all question, it must bee so, and I do verily belecue you: But another thing, sir, if I come to be beneficed, I must once within a moneth after, publiquely read in my cure, 39. articles of religion, cōcluded vpon by our Conuocation house, and thereto must then signify my assent, and there be some that I like not.

Malcon.

Thats nothing, for vpon the former ground you may say: All these agree with Gods word: **W;** you may say thus; beloved, here be articles, that I must read, whereto I assent, and of whom I affirme that they be gooly. **Now,** you say, there be such holy ar-

Libert.

ticles, but not that all the articles are such and holy.

Malcon.

O, how happy was I to meeete with a man of such prudence & diuine experience! O, that all my brethren were acquainted with this sacred policy.

Wth sir, you must beware to whom you communicate it: Otherwise, it may come to the Bishops eares; and they would fetch you about againe, & not only you, but all others, that yet keepe their places, who seeme to leane to the new discipline. Take heed therefore of that, lest otherwise the latter error be worse then the first.

Malcon.

I thanke you for your good counsell: for indeed they be but hollow-hearted towards vs. Well sir, here is what I promised: and if you come to my lodging, (that's at N.) I will bestow a supper of a crowne on you, be it to night or any night within this seuen night.

Libert.

I thanke you master Malcontent; And I will be at your seruice in what I can. There lies your way & here
is

is mine.

Farewell prudent *Libertino*.

As much to you reuerend Gentleman.

Malcon.

Libert.

The fourth Dialogue betweene
Malcontent and *Atheos*.



After *Atheos*, I am glad I haue such a Chamber-fellow to night: that bed I take to be the better, and it is that (as mine Host saith) which you had last night. On this other therefore I fix my rest.

Malcon.

And it please you (master Malcontent) you may for all that vse this.

Atheos.

Malcon.

I thanke you sir, but this shall suffice. One thing Mr. *Atheos*, as wee we are preparing for bed: your discourse this supper time, I marked wel, & in my poore iudgment, you spoke more for the soules immortality, then I euer heard. It appeareth well, that master *Cusse*, is not the onely man of our age, for handling that Argument,

ment, yet in the heele of our discourse (let me make my selfe no wiser then I am) I could not collect, what (after the bodies death) became of that soule, except it then entred into some other body, *Vegetative, Sensitive, or Rationall.*

Archeos.

Sir, ever while you live, observe when he that dilateth upon an argument, doth insist in his owne person, or in the person of another. The immortality of the soule was mine owne, but the passage of it into some other body, & I delivred in & person of another, namely of certaine ancient Philosophers very indicious & learned. And hereto some haue of late the rather inclined, so, that these great Politicians which penned the scriptures, do call Iudah a Lion, Isachar an Ass, Dan a Serpent, Herod a Fox, with the like, as either hauing had the spirits of such beasts within the, or else, so, that their spirits were destinated (upon & bodies death) to enter into such Beasts.

Malcon.

It is somewhat which you say, and more

more then I euer heard before. But me thought you inferred further, that the starres haue life.

Very true; else how should they giue life to inferiour bodies? Plato & Philosopher, read him well. The like do to Clemens Alexandrine his Stromata, towards the end: & hee a famous diuine amongst the Greekes within 100 yeares of Christ. Read (not to mentiō, Trismegistos, Iamblicus, Porphyry, Proclus) the writings of the great Physicall clerkes, Paracelsus, Quersitanus & others; & you shall find (by plaine demonstration) that euery Minerall hath his life & spirit: And as the Galenists haue granted, that the corruption of one creature, is the generation of another: so neither can this be, if so a life & spirit were not conueied from the dying bodie into another. Whereupon else cometh it, that notwithstanding all sortes of daily dyings, there is yet a plentifull conseruation of every creature in this kind?

Surely, it must needs bee so. And I now perceiue, that is impossible
for

Atheos.

Malcon.

for a man that poyes much vpon the Scriptures, should ener bee a wise man.

Atheos.

Tut, the writers of the scriptures, were very politick men. The summer of *Trogus Pompeius*, notes *Moses* to haue beene a very pollitick Captaine, and *Ioseph* a notable Magician, who well knew, that such an itchie people as *Israel*, would neuer be kept vnder, but by propounding some formes of Religion, whereby they might be imbusied in these religious deuotions, as time should not afford, (ouer and besides that) any leasure to looke into their Captaines purposes: Vnto which religion, they being once fashioned, in hope of a reward, at the hands of one they called G O D, they afterwards, neither durst do otherwise, as they would auoid certaine torments, in a place they called Hell. What was it that *Mahomet* else intended in the deuice of his *Alcoran*? And hath hee not thereby, purchased to himselfe abundance of Kingdomes, with subiugation of very many Christians?

stians? And this the rather, by observing a want in the others policie, (at least, in the exercise of their policy) when as he leaues no liberty to his people, for calling so much, as any one point of their religion in question, but die therefore he must. Whereupon followes that differences they haue none; and so are at all times amongst themselues vnited, and fit with one heart and spirit, to fly confidently in the faces of any their aduersaries. Whereas distraction in our policy, weakeneth our affections one toward another; and infirmeth the whole bodie against our forraine Adversary.

I wonder, what a foole haue I bene all the daies of my life! Some what I learned to day of another; but that farre short vnto this. I haue but two kine to my paille, I would (with all my heart) spend them (yea, and maggot my bow) that I might but heare you read lecture vpon such points, but one fortnight. Now sir, I would I might intreat you, to ble
some

Malcon.

some words of praier at our bolone
lyng; and then wee will giue our
selues vnto rest. till the moynng: so;
this daies busines, hath atwearied
both bodie and soule.

Arheos.

I will, then thus: Thou subtile na-
ture, that (as a streame) conuaies thy
selfe thorow euerie creature. & which
mouest diuerslie, according to di-
uers matter, giuing forme and being
to the same accordingly, presecue
thou vs in our formes this night. And
what time the Elements and princi-
ples of our body, shall through their
mutuall warres, overcome some one
of his fellowes, do thou so appetite
thy like from some other similar crea-
ture, as wee presently may adde that
spirituall Mumia vnto thee, whereby
thou maist bee able to recouer thy
former standing, to the taming of the
rebellious Element or spirit. Nor bee
thou carelesse (at the time of these E-
lements downefall) to transplant the
immortall spirit, into some Iouiall or
Herculean bodie, be it in the Spheres
or the Center; that so this **we**, may
be.

become a more excellent **W.C.** Amen.

Marry, Amen, I neuer heard such a prayer in my life. I would beg of you fir, that to morrow morning I might heare you, to cōment vpon this prayer: for surely surely, there is much hid mysterie in it.

Malcont.

I will. *Natura inspirante.* But now to our rest, and Good night.

Atheos.

Many good nights to you fir, O happy day, well spent.

Malcon.

The



The fift Dialogue, betweene
Malcontent and Atheos.

¶ It must here bee conceited, that thundeer cracketh, and lightning flasheth about the chamber, as they be seiled to sleepe.

Atheos.



Fire fire, the house is a fire.
It cracks, it cracks, heauen
falles, house falles, earth
calies. Who is me, what shall I doe?

Malcon.

Lord be mercifull. — — Lord
be mercifull. — — — Iesus haue
mercie vpon me. What a crack was
this that shaked all? O Lord forgive
me my sinnes, what a light run tho-
row the chamber! Master *Atheos*,
M. *Atheos*, where are you Master *A-
theos*? Lord helpe me: Is he gone? I
am afraid the lightning hath taken
him away. What M. *Atheos*, where
are you man?

Atheos.

Peace, — — peace. i

A Gods name, where are you? Let
me come to you man.

Malcon.

I am vnder the bed, vnder the
bed.

Atheos.

Where, which bed?

Malcon.

Here, here.

A theos.

Body of me, I haue run my head a-
gainst the poste.

Malcon.

Was it done, has it done?

Atheos.

Has what done?

Malcon.

Is the lightning & thunder gone?
so, I haue shut eares and eies.

Atheos.

It is gone I thinke: for I neither
heare nor see any thing. Onely I feele
a bad smell.

Malcon.

It is no matter so; smell, so the
thunder and lightning be gone. Pull
mee out by the hand, I pray you.
There, there; so, now I am well.

Atheos.

I pray you sir, from whence might
this thunder come?

Malcon.

It comes from that region of the
aire which is middle-moist. And is no
thing else, but a sodaine bursting a-
sunder of a cloude: the tearing of
whole wombe in peeces, you might
sensibly heare. The cloud consists of
E viscous

Atheos.

viscons vapours, which rolling about, doe in fire beget a stone in the wombe of the cloud; the heaviest part of the matter falling into that center. But as the whole bodie of the cloud cannot be a like condensed and firme; so, a breach in time is made, for venting that stone or pellet. The resemblance of this lightning, this crack & thundervolt flying, you may see in a peece of Ordnance, where you haue a sudden flashing light; a terrible crack, & the pellet flying out.

Malcon.

Yea but sir, who is the Lord of this firmamentall Gun? For some one must set it on fire, and leuell the shot at some marke.

Atheos.

It hath no other Master, then nature, that so moueth. As for y^e shots fall, it is meereely casuall.

¶ Here another crack must be conceited &c.

Atheos.
Malcon.

A, a. a. a. a.

Lord blesse vs, what newes? M.
Atheos, M. Atheos? Bodie of mee, I
am downe vpon some bodie. Who

is there? Speake a Gods name. Is it Master *Asheos*? Speake man, speake man. Mine Hoste; ho, a candle for Gods sake, ho. What, you cannot sleepe I am sure. A candle quickly.

Here's a candle *Hoste* Malcontēt. *Hoste.*
How do ye both? *Hoste.* Here has beene a
twelue nights change. *Hoste.* Res me, what
see I? *Hoste.* *Asheos* slaine.

God be mercifull vnto vs: see how his face is burnt, and no haire singed; his legs broken, and no skin pierced. I cannot abide to behold him any more. O Lord forgiue me, O Lord forgiue my finnes. *Malcontēt.*

What shall wee doe *Hoste.* master Mal-
content? *Hoste.* for the hand of the Lord is
upon vs. *Malcon.*

Alas, we haue no other thing to do, but get down into some other roome, and betake our selues to prayer.

I beseech you, then let vs doe so. *Hoste.*

Take the candle sir, and leade the way. O Lord, lay not my finnes to my charge. I acknowledge thee to be God, and a iust God. Oh, extend thy mercie vnto vs. *Malcon.*



The sixth Dialogue betweene
Malcontent, and the good and
Bad Spirit.

Malcon.



Ow I am apart, sequestred
from all mankind, solitary
in this Arbour.

Bad Spirit.

Not so apart, but thou
shalt heare rung in thy eares, the
iudgements of God, which attend the
so; thy abominations.

Malcon.

What art thou that speakest so?

Bad spirit.

He whom God hath appointed
to haunt thy Ghost, & to pursue thee
vnto iudgement. Hearst thou, hearst
thou, thou giddy head. thou Aposta-
ticall wretch, thou hypocrite. thou A-
theist (that hast said in thine heart,
there is no God, there is no iudge-
ment) now the houre is come, that
God will bee auenged on such a
wretch: why startest thou back? why
lookes thou agast? Thy conscience
cries

comes out of thee. Thine owne conscience condemnes thee. And vills hypocrite, God is at hand to iudge thee. Hypocrite, blasphemers, firebrand of hell fire. All too late to quake & tremble. Knock thy knees together with Belteshar, the hand writing is come out. No place is left to repentance; no mercy, no pardon, thou art damned, thou art damned.

O Lord God, what shall become of me?

Malcon.

Hell, hell, hypocrite hell; nothing but hell.

Bad spirit.

O Lord of heauen, is there no recovery?

Malcon.

None, none, Hypocrite, thy teacher is iudged, and thou must follow. Come away, into this Well cast thy selfe headlong. So thy conscience will leave gnawing, fretting. O take y line, that goes from the one post vnto the other, and in that tree hang thy selfe. Why sayest thou? Cato and drink thou canst not, settle thy selfe to any calling, thou canst not, Joy in any thing, thou canst not. Therefore

Bad spirit.

life is now to end. Faith thou hast none; all Hope is gone; charity is farre from thee; and pray thou canst not. Therefore now, now, even now, the very time to be damned.

Malcon. Am I quite forsaken? O Lord is there not one drop of mercie?

Bad spirit. Not one drop, hypocrite, where-withall to coole thy black, blasphemous tongue. An end, an end. The heauens looke black vpon thee. The aire dꝛawes it selfe from thee. The earth trembles at the waight of such a Reprobate. Hell, hell, loe how it gapes for thee.

Malcon. O Lord God, if there be no mercy with thee, why diddest thou not slay me together with *Atheos*?

Good spir. Hee spared thee, to the end thou shouldst repent.

Bad spirit. Repent, he cannot repent. The eie of his iudgement is out. His heart is hardened. He is a wandring starre, a cloud without water, a tree twice pulled vp, a despiser of gouernement. A speaker euil of them that be in authority. S. *Iude* saith he is damned.

Bad.

Bad spirit, thou slanderest *Inde*, he
fozetelles indecde, that in these last
dayes, there should be such damna-
ble waies, wherein the most would
walke to finall destruction. But that
no such should come out of these euill
waies, he affirmes not. nay, hee in-
timates that some should. And ther-
foze he willetth the sanctified, to haue
compassion of some, in putting diffe-
rence; sauing other with feare, pul-
ling them out of the fire.

Good spi.

Ho, ho, but this hypocrite is none
of these fewe.

Bad spirit.

Bad spirit, God neuer told thee y.
He sends forth his good spirit, for wit-
nessing to a mans spirit, the forgine-
nes of his sinnes: yea, the good spi-
rit is sent to seale such assurance. As
for the euill spirit, there is no one
scripture that saith, how hee is sent
forth of God, for sealing to a soule
the assurance of damnation.

Good spir.

Oh but this runnagare from all re-
ligion, he cannot repent.

Bad spirit.

Of himselfe he cannot; but that
same God that spared him, when

Good spir.

hee smot the eother, can give him repentance, which he denied to the other.

Bad spirit.

Hee can do it; but he will not doe it.

Good spir

Satan thou takes too much vpon thee, thou art ignorant what God will. A lier (as well as a murderer) thou wast from the beginning. The Lord repproue thee.

Bad spirit.

He hath sinned the great sinne against the holy Ghost.

Good spir.

That sin lieth in an Apostasie, or Departure: first from the principles of true religion, once truly held, as in the Hebr. 6. 1, 2, 3. &c. Secondly, in a Departure from all such Christian fellowship, as wherewith before he had ioyfull communion, Heb. 10. 15. first thou canst not proue & enee he was so deep in, with that mysterie of Faith and holy communion, and not prouing that, thou canst not conclude, that his fall is so farre, as from the vppermost step of these staires that ascend to the throne of Gods mercy.

He

He is fallen from the very highest step, and so not one step of mercy for him.

Bad spirit.

Now Satan thou now liest, and the Lord againe reprove thee, all the ground of Faith was not gone, for he desired Atheos to pray.

Good spirit.

And he said *Amen* to a monstrous praier.

Bad spirit.

He said Amen he knew not to what; and such in effect was his confession. But whatsoever Atheos intended by Nature, or by Malcontent had in minde, that there was a God to become unto, and that by Christ Jesus onely. His head indeed was intoricate with Vanity, but not therefore the Verity pulled vp. Besides, whatsoever thou maiest suspect, by his euill company he last day kept; thou yet canst not proue that he had freely resolved to forsake all charitable Communion with his brethren in the former grounds of faith. This departure from Faith and Fellowship, is not acted vpon a flickering gibby conceit, but vpon mature deli.

Good spirit.

deliberation : and then also done, unconstrainedly and freely.

Bad spir.

Let it be, he haue not acted that fully: yet if he liue but a little longer, it will be come to the full. Therefore the best to preuent it is to hang himselfe presently.

Good spir.

As thy selfe art, so is thy counsell.

Bad spir.

Let him not do that, and yet hee hath sinned sufficiently for a thousand damnations.

Good spir.

Who knowes not, Satan, that one Anne is sufficient, where grace from aboue comes not? Wherefoze the third time I say: The Lord which hath chosen this brand out of the fire, euen he reprove thee. Zach 3.2.

Bad spir.

Nay wher thou comest thou meanst to be vmpire, there is no talking with thee, the last word thou wilt haue, and therfore I go.

Good spir.

Malcontent, Malcontent?

Malcon.

Who calls *Malcontents*?

Good spir.

One that wisheth thee well.

Malcon.

O but I wish not my selfe well; nor
can

can I; for I haue sinned, grieuouſly
ſinned, & my heart is diſquieted with-
in me.

Doest thou grieue Malcontent,
doest thou grieue?

Good ſpir.

O Lord, I grieue becauſe I cannot
grieue.

Malcon.

Art thou burthened Malcontent,
art thou burthened?

Good ſpir.

Neuer did ſoule carry ſuch a bur-
then. Sinne vpon ſinne, ſinne vpon
ſin, and more ſin, and no end of ſin.

Malcon.

Go then vnto Chriſt who can eaſe
thee.

Good ſpir.

Sweet Chriſt I know ~~can~~ eaſe mee,
but *will* he eaſe me?

Malcon.

Doubtſt thou whether he wil eaſe
thee? Neuer was Shepheard ſo
willing to take vp the poore ſheep on
his ſhoulders, that had ſpent the
ſtrength in the byers, and ſo to bying
it to the fold; as he is willing to take
vp a poore ſoule, and to bying it home
from wandring. Let the Priſt paſſe
by, and ſuffer the ſheep to periſh; Let
the Leuite paſſe by, & ſtretch out no
hand to help; yet Chriſt (with the
Sama

Good ſpir.

Samaritan) and sooner then the Samaritan will bind vp thy breaches, get thee vp on his shoulders, settle thee in his June & feed thee moze tenderly then Ioseph fed weake Iacob.

Malcon.

O but I cannot look him in the face, I am ashamed, my face is confounded there is nothing right in me.

Good spir.

The moze thou dislikest thy selfe, the better he likes thee, downe vpon thy knees and pray: if it be neuer so little, yet pray.

Malcon.

Well so, I am downe, what shall I say? my heart is cold, my tongue is frozen, Lord helpe me I cannot pray.

Good spir.

Call for his help, and he will help thee.

Malcon.

O sinne, sinne, stops my mouth, I cannot pray: heavenly Father for Christ his sake, reach me to pray. O, here at this heart it is, lies heavy, & as cold as lead.

Good spir.

With the pooze Publican, knocke y^e same breast, wherein sins spanne lieth. Cast thy selfe vpon the earth, shake vp thy vnfolward affections.

Hard

Hard heart, wilt thou not melt?
melt heart, melt: Lord for thy sonnes
sake, take away my hearts hardnesse,
my hearts vnbeleef, my hearts vnto-
wardnes: Oh, oh, ho, lord that I could
pray, as sometimes I haue prayed.

Malcon.

To desire grace, is the beginning
of grace, and to sorrow because one
cannot pray better, is an infallible
degrez of true repentance. Blessed
are these that (so) hunger after righte-
ousnes, for they shall be satisfied. A cō-
trite heart the Lord will not despise.

Good spir.

I hate *Papisme*, I loth *Libertinisme*, I
abhor the very remembrance of *Athe-
isme*, but a three fold cord of iniquity
they be, which cannot be easily bro-
ken. *Error on the right hand* is as *Salomō*
teacheth in Eccl. 7. 18. a sin that cō-
sisteth in *Being iust ouermuch, and wise
ouermuch*, whose iudgment is to make
such *Zelosts* desolate, but *Error on
the Left hand*, is a *Being wicked and foo-
lish ouermuch*, whose iudgement is to
hasten a mans perishing, before ma-
ture time, Eccles. 7. 19.

Malcon.

**Thou meritedst to haue perished,
but**

Good spir.

but God would not thou shouldst perish, for his owne names sake: for by thy conuersion he will haue his mercy made glorious; and therefore being conuerted, see thou also do help to strengthen thy brethren.

Malcon.

It shall be my duty, with Saint Peter so to do: but will the Lord pardon me? whia, my sinnes be extreamly large.

Good spir

Thy sins cannot be so large, as his mercy is large: for thy multitude of iniquities, he hath a multitude of mercies, and in the pardoning of thee much, thou maiest loue him much.

Malcon.

Loue him, Oh that I might die for him! shed my blood for him! lose all that I haue in the world for him!

Good spir.

That affection of thine is the fruit of true loue. And (as S. Iohn saith) God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

Malcon.

O Lord, I thanke thee for sparing me from *suddaine death*: I haue mocked at that kind of praier heretofore. but now Lord I see what a mercie it

is

is, not to be takē away suddainly; how
foeuer we should indeede alwaies so
liue, as alwaies ready to die; but Lord,
we are not alwaies (nay seldome) so
prepared; and therefore an excee-
ding mercy of thine to giue a poore
finer some time to looke about him,
and to prepare for death: but sweete
Lord how foeuer I feare & tremble at
the very remembraunce of Faction and
Schisme, I yet am so deeply plunged
with scruples and doubts, about sun-
dry things in the Church of England,
as I know not what to doe, without
further direction.

**Repaire to Mediocrity: and so fare
thou well.**

Good spir.

G O D grant I may fare well, for
my poore soules health. O *Mediocri-
ty*, I heretofore haue scorned thy pre-
cepts, because I had no mind to keep
any *mean*, accounting all *mean*, but
an hauling betweene two opinions.
I go Lord I go: For thy sonnes sake,
blesse *Mediocrity* for speaking, & me
for hearing, Amen. So be it.

Malcon.

The



The seventh Dialogue, between
Malcontent and Mediocrity.

Medioc.

Malcon.



Who knocks there?

One, that desires to
speake with you. Your
seruant told mee sir, that
you were amongst your Bees, and I
haue made bold to interrupt your bu-
sines.

Medioc.

Neighbour Malcontent, I pray
you come neere. Will you sit downe
by me? He thinks, from the conside-
ration of this pooze little creature,
many excellent meditations may a-
rise.

Malcon.

But, will they not sting a man, that
sitteth amongst them?

Medioc.

Not at all, except a man prouoke
the by crosse carriage towards them.
And then no maruaile they cast out a
dart: for the least creatures haue
their splen and their gall. And this

I will tell you further, if wee can draw her sting back againe, the all is well enough with her, howsoever she have tickled her molesko. But if she leave it quite behind, then through want of choler to inflame her unto duty she becommeth a dzone and loiterer, living vpon the spoile of others. All which may put vs in mind; First that a Christian is to be zealous in a good cause, but so as he overshoot not the compasse of his owne good. Secondly that a man overlashing in zeale, both finally grow to be as cold as a clocke, a plaine loiterer, living, vpon the undeserued paynes of others: For extremity of zeale, ordinarily is turned into extreame security. We are therefore to spend our zeale to day, as wee may be seruent in the Churches quarrell to morrow.

A wise obseruation and godly.

Malcon.
Medioc.

Now sir, when such a one becomes a plaine loiterer, they want not discipline (and that a sharp one) for proceeding with such a party, marke
f these

these two bees, you shall haue a present instance; see you how that blacker bee is got vpon the iacke of the other? for how she tugs her forward, now she tumbles down with her from the stone, now she flies vp againe, haning left the other for dead.

Malcon.
Medioc.

Surely she is dead indeed.

Uphia, this was an idle bee; and seeing shee would not worke (as the Apostle v2geth) she shall not eate amongst them. May not both Church and common wealth learne from hence, that it is shame to suffer loiterers to the consumption of their labours? Now sir, marke againe how some come forth to fly about for more prouision: Others againe, see how they come with their thighes laden with matter for effecting of honey. And in the third place obserue, how some others help to beare in their burthen. From hence may wee not learne, that as euery Christian is to haue his calling and therein to bee painfull; so, the stronger are to support the weaker, one bearing anothers

thers burthen, and so fulfill the Law
of Christ?

How dull haue I beene in contem-
plating the workes of God!

Malcon.

Medioc.

Now sir, all these maintaine V-
nity in the bonds of peace; and so
their small beginnings increase to a
mightie lump: whereas on the other
side, the greatest things by discord
and variance, do come vnto nothing.
Furthermore, as they haue a gover-
nor to goe in and out before them, so
they do camp round about his person
as willing to be slaine before y^e their
anoyned be touched. And may not
the observation hereof bying confu-
sion of face vnto such as not only make
away, but also themselues ioyne in
traiterous violences against the
Lords annoyned, our vntread Souer-
raigne king Iames? Besides, how
may it plainly demonstrate the leaud
spirits of some Zeloists, who being
called to inuiron the Church, as the
Tribes with their tents in the wil-
dernes inuironed the Sanctuary,
are not onely, not such, but in deede
f² and

and in word, and in writings incom-
passe her with firebrands, setting all
on fire. Though the Lord had his
holy fire in the Temple; yet it was
the Dinels wild-fire (by Nabuchad-
netzar) that set the Temple on
fire.

Malcon.

Wel, now I perceiue that the smallest
creatures do go before me in obedi-
ence to their Creator. Reuerend sir,
as I heartily thanke GOD, for the
good I haue this way already recei-
ued, so I beseech you to giue me pa-
tient hearing, while I propound my
soules sorrow vnto you; and that shal
be in so fewe words as I can. I haue
sinned against our Church mightily (I
am afraid) in hauing bin vnto her not
a Bee, but a spider, in drawing all into
the euill part, for nourishing my poi-
sonfull iudgement. My humble desire
is, that in propounding some doubts,
which yet (as stumps) remaine behind
vnpulled vp, you would vouchsafe
vnto mee some reasonable resolu-
on.

Medioc.

With all my heart, and the fa-
ther

tyer of Christ Iesus, exhibitte a plenteous blessing.

Amen, I beseech him. The first question is, how may I be assured that the ministrie of our Church, is one with that ministry which Christ left vnto the ministration of the new Testament, that is, of the Gospel, or glad tidings, through Faith in Christ, opposite (in respect of the forme of iustificatiō) to the workes of the Law. The doubt ariseth; First from their diuersity of titles; the one called Bishops and Deacons; the other called Arch-Bishops, Lord Bishops, Priests, Parsons Vicars. Secondly, our Bishops seem to haue greater dignities & prerogatiues in the world than the other had.

Malcon.

To the first I answer: The house of Ioseph made no separation from their master; nor the Jewes from Daniel, Hananiah, Misrael and Azariah: howsoever Pharaoh altered the first and Nebuchadnezzar gave bad ones to the second. Names are not of the essence or being of things, otherwise, false Christs should be true

Medioc.

Christis, and false Prophets, true
 Prophets, because they be innest
 with y^e commendable titles of Christ
 and Prophet. And yet no such evil
 in our names. (for what is Archbi-
 shop but chiefe ouerseer? Lord Bi-
 shop, a ruling ouerseer: Priest (the cor-
 rupt word of Presbyter, as Bishop of
 Episcopos) signifieth onely an El-
 der (which phrases of Bishop and El-
 der were given to the Apostles also)
 The first in respect of ouerseeing
 Church or Churches; the second in
 respect of their yeares sufficiencie, be-
 fore they entred into the worke of the
 ministry. As for the terme Parson, you
 may call him Pastor if you will (the
 Law giues you leave) the terme Par-
 son arguing rather the nature of his
 Maintenance, then of his Office. The
 same may be said of Vicar also: and
 therefore hee that in Lancashire
 said God hath giuen me a living, and
 the diuell hath giuen me a name: ar-
 gued therein moze precipitate zeale
 then sadnes of learning. I wonder
 why Phanatique spirits, (so well as
 at

at this) do not b:abble with their Parents for giuing, and with themselves for bearing, such names (as Richard, Robert, Roger, Hercules, Diana, Mar:prelate (for so one was baptized) and these & thousands more, be not onely, not in the Bible, but, many of them rapt from heathen Poets, & what not? But they haue little to do, that will contend with their owne shadow.

Secondly for the greater dignities & prerogatives, which our Bishops haue in the world: I answer, the Apostles had right to far greater dignities then ours be possessed of, the Apostle had right to every vineyard hee planted, to every flocke hee had fed; and that is, right to maintenance from multitudes of Churches, and countries. If it be replied, y^e Apostles had it not, no, not y^e Arch:apostle S. Paul: I answere, y^e was not because it was not their right, but because the people would not giue vnto th^e their right. If here it be objected, but our Bishops haue not so laboured and

1 Cor. 9. 1.
&c.
1 Cor. 8.
20, 21.

1 Cor. 11.

18.

1 Tim. 1. 3.

Tit. 1. 5.

converted & people from whom they have such dignities; I answer, the first had to do with meere Infidels without the Church, but ours with Christians within the visible face of the Church, and therefore no such cause nor need. But as the Apostles having ordained Presbyters (or Priests) to every Church, for & neere over sight thereof, did notwithstanding care for all the Churches, and visite them as opportunity was offered: so it is & duty of ours, and their maine duty. If any one saile herein, *Est quidem error personalis, non legalis*, the fault is in the person, not in the sanction confirmed by Law.

As for their Prerogatives, what have they, wherein the Apostles exceeded not? If they incarterate persons, by authority deriued lawfully from our Prince (a thing which Infidelious Princes would not commit to & Apostles, nor yet to any Christiā. is therefore & swoyd vnlawful to a Christiā?) in the roome therof, the King of kings collated a farre greater power
vpon

Upon them: In so much as thereby,
 S. Paul smote Elymas the sojterer to
 blindness; and S. Peter smote Ananias
 and Sapphira with present sodaine
 death. When the times began to be
 ordinarily Christian, then the Lord
 tooke away that extraordinary pre-
 rogative, and conferred vpon his
 Church, the ordinary means, for
 protection and correction of bodies. A
 weake & despised Church they would
 haue her; who being destitute of ex-
 traordinary power, would haue her
 robbed of that which is ordinary al-
 so. The Prophets could foretell, that
 Kings of the earth should bring their
 honour and glory vnto it, and these
 cannot abide it. Yes (they will say)
 we would haue the Church, not her
 ministry to haue it. I beleue it, they
 would haue themselves and their lay
 childezen erected, and the ministry de-
 iected. Euen as they expound that
 precept, Tell the Church, to bee, tell
 Tom Lynker, tell Dick Cullion, tell
 Ione the oyster-wench, with all the
 rest of their Ignorants (such a San-
 hedrim

Act. 13. 6
 Act. 5. 1.

hedrim, the Jewes neuer had) so, by bringing of gloze and honour vnto the Church, must not be at all (or almost not at all) to the ministration (for they be but vassalls) but to her Laicall members, as being the only vessels, capable of gloze & honour. They would haue all power and dignity in their owne hands, that so the ministry (standing both in Need, & Awe of them) they might be topped and ouertopped at their pleasure; not daring once in their Sermons to touch their corruptions, as they wold not haue their good Pastors and good Dames, to withdraw their Almes from them. So indeede it would come to passe (as it did in Ezechiels time) wee should be glad to preache for a crust of bread, and an handful of barley.

Malcon.

Indeede sir, I must needs say, it would come to no better. Experience euery where, will giue testimony vnto it. But I beseech you (sir) another question; how shall wee cleare, that the Surplice is not an Idolothyte?

By

Medioc.

By the definition of an *Idolothyte*: for, an *Idolothyte* is, whatsoever is dedicate or consecrate to an *Idoll* by way of deuotion: But none of our *Surplices* haue been so deuoted, therefore none of them *Idolothytes*. If any can fetch out a *Surplice*, that hath beene by the *Papists* consecrated to their *Idol-ible-mass*; such a one may be termed an *Idolothyte*, and it skils not though it were burnt. As for ours, they be not such, though like to such; no more then the *Animal-offerings* of *Israel* vnder the lawe, were *Idolothytes*; howsoever like to the oblations of *Egypt*, out of which they made their exode and passage. But that which is more; if the idolatour had abused it, may I not vse it? The *Apostle* teacheth otherwise: vnto the *Corinthians*, he layes downe the case thus: Of cattle offered vp to the *Idols*, some part comes to the offerers; and from them sometimes, that part comes to the flesh market. Some infidell buyes of it, dyesteth it, and sets it before thee. Let thy conscience make

Cor. 10. 23.

no

no scruple to eate of it. howsoever it was ydolatried: for as the earth is the Lords (not the Diuels) so, the fulnes thereof is his. and created for the vse of his. Yet, this promise withall: If any one at table wth this doe point at it, and say, certainly this is an ydolothyte, I like it not; then, because of his conscience (not because of thine) let it alone: for the Lord hath things more befitting in the earth for that to feede vpon. Otherwise, then eating of it, and giuing thanks to God for it, why should another speake evil of thee? Hence it is plaine, that the children of God may lawfully vse any creature in the earth, howsoever it haue beene by others profaned. Only, in case of anothers weaknes, he is to forbear, euen from his owne right. This Promise, I know, is the maine of all their speech, who keepe such a stir about the porre garment: but in pressing this promise, they must take with them this; they must confesse themselves to bee but (as yet) very pong Christians, and not fittes
to

to be Pastors ouer flocks of people:
no more then they were fit for mini-
steriall function, which were but Ne-
ophytes, newly come from heathen I-
dolatry vnto Christianity: for, such
were they, of whom the Apostle spea-
keth. And then it will followe, first,
that they haue sinned, in meddling wth
the strongest function in the congre-
gation, being but as yet nouices in
the faith. Secondly, that they de-
serue to be sharply censured, for ma-
king their people weaker then they
found them, who at first, could breake
the Garment well, but now must
creepe on their cryes, as if it were an yoo-
lthyte. And if they say, they amende
their owne Christian liberty therein,
but many about them will be offen-
ded: I answere, there be none about
them, that can (as the former Neo-
phytes) plead tollerable infirmity. All
about them be Christians boyne, of
Christian parents, in the profession
of Christianity, for some thousand
yeares and vppward. Let them l^e to it
then, if such their exception doe not
grow

Colos 2.10.

grows; not from infirmity, but from wilful perversities; as willing to stick, rather in their owne prejudged opinion, then to be led forward unto Christ. With the Apostle to the Colossians, I say thus; If they be dead with Christ from the ordinances of the world, why, as though they lived in the world, are they burdened with traditions, as touch not, taste not, handle not? wec say, (to shew the liberty wherewith Christ hath made the free) they ought to weare it. They answer, that they may not. We say, besides the former reason, the Christian Dynaces commandement (propounding it, but as a garment so; seemelines and order) it ought to moue their conscience, to the vse of it. They answer, it doth not. Propound what we shall, they still with the superstitious Colossians, doe returne vs a not: as if their only study were, to crosse Christ, to crosse a Christian King, and to crosse the Churches affirmatiue, with their Echelothreskia, their Negatiue Not.

Malcon.

I wonder, how (reading that place to the Corinthians, so often as I haue, so well as this last to the Colossians) I could neuer enter into the Apostles true meaning ; which now (after these few words of yours) are so plainly euident, as the Sunne at Noone-daies. God haue the praise for it. I beseech your patience (sir) a little longer, for my further assurance in the faith. In the next place, somewhat touching the forme of the *Litany*. Phrases and Clauses I know there be sundry, which some except against, but hee that brings *Charity* with him (I doubt not) may with the Bee gather honey, where the Spider conuerteth all into poison. The like may bee said, of exceptions against some other prayers. But that which seemes to bring with it some equall exception, is, the many repetitions of one and the same thing, as, *Good Lord deliuer vs, &c. wee beseech thee to heare vs good Lord, &c.*

I know that some doe call this often Repetition, by the name of vaine babbling, as if our Saviour in Math.

Medioc.

6. had condemned it. Our Saviour there doth not condemne Repetitions simply, but Respectively; that is (as himselfe there expoundeth) when we thinke, that for their so doing, they deserue to be heard of God. Otherwise, doing it (not with perswasion of merit, but) wth a simplicity of heart to Godward, wee doe but as our S^c Christ himselfe did in the Garden, who thre times ouer repeated the selfe same p^raier to his father. As the Prophet doth in Psalme 136, whose burden of his song is, For his mercie endureth for ever; and this 26 times together: euen so oft as there be verses.

Malcon.

Stay good sir. The point is plaine enough, but I haue beene as an horse and mule void of vnderstanding: and to the blind, Suns light is but darknes till scales fall from Pauls eies, by the Ministry of Ananias. There is one question (sir) which is as Goliath, not able to be removed.

Medioc.

And yet little David, with a small pebble-stone, may knock downe the monster

monster. Bzing him forth of the cap
of the Philistins, and see if his owne
sword, cut not off his owne head.

G O D giue the truth to preuaile
timelily with me and all his people. Malcon.

Then this it is: How shall we sub-
scribe to our translation of the scrip-
tures, namely, that it containeth no-
thing Repugnant to the word?

I answere, something in the trans-
lation may bee diuers to the Orig-
nall, and yet not Repugnant to the
word. *Nam diuersa non sunt opposita.*
vnderstand you that? Medioc.

Very well: and most true it is.

Secondly, I answere by another
Question: can there be any subscrip-
tion in this life, made vnto any one
Churches translation? Malcon.
Medioc.

Surely, that must needes bee; else,
there will neuer be any vniformity or
orderly communion; where every one
shall be left to their owne private in-
terpretation and meaning. Malcon.

What should let then, that there
cannot bee a subscription to our
Church? Medioc.

G

Because

Malcon.

Because some learned in the tongues,
doe find some wants in it.

Medioc.

I meane,
the septua-
gint, for
the old
Testamēt.

By that reason, there can bee no
subscription to any Translation,
Greeke, Latine, English or any. For
what translation (that I say no more)
euer was there, is there, or euer shall
be, which shall not saue of mans
weaknes? Tell me; is there any
Church so prouided in this life, as
she shall not erre?

Malcon.

Doubtles no. And therefore the
whole Congregation of Israel, had
her sacrifice appointed for sin, done of
Ignorance. Leuit. 4. 13.

Medioc.

Then it vnauidably followeth; &
either subscription is due to every
true Churches translation, or else to
none at all. And if to none at all: then
much lesse to the Pastors sermons, or
to the churches constitutions or Ar-
ticles; seeing all these doe depend
vpon the iudgement of men also,
which haue their wants and Ignor-
ances.

Malcon.
Medioc.

It must needs be so.

This puts mee in minde of one,
who

who within these fewe yeares said thus vnto mee: what if I poue that there is no true bible &c? God tooke him soone after away, I hope for his owne good; but sure I am, for the Churches good. Good friend, our mother church knowes what shee doth herein; but these excepters are blinde in their manner of exception, leading the high-way vnto Atheisme for thus they must argumentate.

No lawfull subscription (in such sort as our Church vrgeth) can bee made to any Translation, in any thing dissenting from the Originall.

But euery Translation in some things dissenteth from the Originall:

Therefore no Translation to be subscribed to, as our Church vrgeth.

Then hereupon will followe;

1 No such subscription is due to any Bible, saving to the Hebrew for the Old testament, & the Greeke for the newe.

2 These Not-subscriptors, besides may toyne w some Romanists, & seem to haue as lawfull exception against

1. Cor. 14.
38.

the said Hebrue and Greeke also. If they know what I meane in this, the let them be ashamed of their ignorant pēnithnes. If they know not, then with the Apostle I say, Let the ignorant be ignorant.

Act 7. 14,
Genel. 45.

3 (Not to say any thing of our Saviour, & some others of his Disciples) When they will bring the credit of S. Luke into question; who introduceth S. Stephen, saying, that 75 soules went downe into Ægypt, whereas Moses mentioneth only 70 soules. Now can Beza deny, but that all Greeke copies hee met with, doe read 75: As also the Syrian and Arabian, and the Latine, with Ierome and Augustine. And herein indeede (to speake only what is probable) S. Stephen followed the Greeke translation of the old Testament, called the Septuagint (of the 70, or 72 Rabbinēs, that translated it so, at the request of the Egyptian King, Ptolemy Philadelph) which translation in our Saviours time was most vulgar, & best knowne to the Jewes themselves. And

And therfoze followed of S. Stephen: that I speake nothing of others; no; yet here, what the Septuagint might intend by 75: no; how in very many places, they differ from the Hebrew.

Master
Broughton
standeth
stiffly for
this.

4 Then neither may there be such Subscription to any Sermons, Articles of faith, Ecclesiastique constitutions, Leiturgie or the like. For mā failing in his worke, vpon the Canon or Rule of faith, then likewise (if not much more) he is like to faile in his maner of building vpon that rule of faith, yea, not only in maner, but in the matter also.

5 Then necessarily followeth, that no such subscription is at all to bee made; but euerie mole is left to dig in the earth, as pleaseth his owne blindnes. And in such libertie, they may go shake hands with Segnior Libertino; and of Libertines become Atheists, and of Atheists Priuels incarnate. This is not S. Perkins his golden chaine, but the black chaine that leadeth and draweth vnto perdition. And thus is it not euident, that men

then begin to be phzenetike, when they begin to be fantastique: and the despising of the mothers counsell. is of God punished, wth extream blindnes.

Malcon. Oh Lord, how haue I been mislead by Sathan! All seemed faire that I followed. But now to thy praise O God, I more and more see, that it was but Sathan transformed into an Angell of light, that so mislead me; and the fruit which I cropt was but the forbid-fruit the ruine of such as couet knowledge beyond knowledge, wth *Salomon* (vpon his Repentance) calleth a *Be-ing-overwise*.

Medioc. Rom. 12. 3 The Apostle therefore commandeth, that no man presume to vnderstand, aboue that which is meete to vnderstand; but that he vnderstand according to sobriety: all one wth his spottie, that writt vppon the error on the right hand.

Malcon. I pray you sir (by the way) know you the Author of that Booke, intituled, *Error on the right-hand*?

Medioc.
Malcon.

I doe.

And what thinke you of his booke?

The

Medioc.

The man is so neere and deare vnto mee as I cannot speake what I thinke. but I should be held partiall. Yet this I dare say; as he had experience in himselfe of the Flyers error: so. in the persons of others, he (by experience of disputation) did wel obserue; that if the first positions of Malcontent did hold currant; then (not onely would followe the Brownists separation, but also) wou'd followe, the main positions of the Anabaptist, and if of the Anabaptist, then also of others.

Was hee not then at some times caryed away (or entangled) with Anabaptisme, Arianisme &c? Some conclude, that by his booke, hee should.

Malcon.

Very wittily and conscionably, I warrant you. as if certaine of the Fathers (as Epiphanius, Augustine) should haue been tainted sometimes, with all Schismes and Heresies of their times, because they w^{ro}it against all Schismes and Heresies of their times. A conclusion good enough for

Medioc.

Tomr Scull, sometimes of Immanuel Colledge in Cambridge. But to leave this By, and to returne vnto y^e main, namely, the Subscription afoze discoursed of. It seemeth somewhat hard, that subscription by our church shold bee pressed, to all her conclusions agreed vpon in common, as agreeing to the word of God.

Malcon,

It is so indeede. Neither doth the former booke (intituled, *Error on the right hand*) decide that point; as to me it seemeth.

Medioc.

When you shall reade it with a lesse partiall spirit, you shall obserue, what yet (it seemeth) you haue not: specially, by the positions added to y^e heele of that Booke. But to leaue y^e and to come vnto the Scriptures, soz helping vs out of the Atheistricall consequents, that follow their reasoⁿ, of not subscribing. You remember, that of Iob it is thus recozded; Hee was an vpright and iust man, one that feared God and eschewed euill. And the word Tam turned vpright, is in propriety, perfect: was he such a one befoze

before God absolutely if so he should
haue beene examined by the perfecti-
on of the Law?

Onely Christ could bee such a
one. Malcon.

Well, in the first of S. Luke it is
testified touching Zecharias and E-
lizabeth (the parents of Iohn Baptist)
that both were iust before God, and
walked in all the commandments
and ordinances of the Lord. Did S.
Luke herein, testifie truth? Medioc.

It were blasphemy to say the con-
trary, seeing therein he was but the
pen-man of the holy Ghost. Malcon.

Were both of them, so iust, and
had both of them so kept all the com-
mandements as in nothing they had
offended? Medioc.

Doubtles no: for all haue gone
out of the way, and all need grace and
free pardon for sin; else Christ vnto
such died in vaine. Malcon.

How then were they iust? and how
then did they keep all the commande-
ments? Medioc.

Iustice and perfect obedience was
imputed Malcon.

imputed vnto them, because their hearts were vpright in the *maine* of their conuersation, howsoever they failed in the *By*, through imbecillity and weaknesse.

Medioc.

And if God lay not the *By* to his childzens charge, where the maine of their cariage is iust; what are we, that we shold once dare to lay the *By* vnto his churches charge, (being a whole copozation of his children) and besides, to make it an argument of bzawling with our mother, Salomon saith; The eie that mocketh the Father, and despiseth the instruction of the Mother, let the Rauens of the valley picke it out, and the yong Eagles eate it.

Malcon.

You in your wisedome haue inforced me to cut off the head of mine owne doubt.

Medioc.

Why alas, doth not our Church hold, that she erred in this life, and could she be thought to hold a subscription against her owne Tenet? Shee doth not presse such subscription in an high absolute sense, as if in
none

none of her words, or writings, thee
failed from the perfection of the word
(one of her 39 articles cleares that,
so well as all her Apologie both, a-
gainst the pride of the Church of
Rome, in that point, but she p̄selleth
conformity (Secundum quid) accor-
ding to that is due vnto her in this
world, as she hath receiued of God, to
be a faithful Dispensatoꝝ of his will.
For otherwise could wee put a
sufficient difference betwene the
Canonicall scriptures & our writings.
For p̄t̄nat conceits, as you may haue
yours, & I may haue mine, a third,
may haue a third, and so on without
end; must these be causes why eue-
ry of vs must exclaime one vpon a-
nother: and all of vs agree in one to
disturbe the Church? So there shall
neuer be communion, neuer any or-
der, & so consequently not any peace.
If she be a mother, let her keepe her
place, remembꝝing still, that here she
is but as Israel in the wilderness: and
if we be not bastards but true boꝛne
childzen, let vs know our place, and
not

not with Corah, Dathan Abiram, rise
vp against the congregation our mo-
ther: for if we do, the earth will de-
sire to swallow vp our glozy, and we
shal be but as they that went downe
to the pit.

Oy Malcontent, Malcontent, if
Quene Maries scoitching Beames
were vpon vs againe, wee would (a
thousand times) be thankfull for the
least cooling shade that our Lawzell
gouernement affordeth. But it is in
such fulfilled, whereof Moses long
since sung; He that should haue been
vpright, becoming once fat, hath
spurned with his heele. Had not
Manna been so plenteous they would
not so sone haue lothed: and had not
their mother bene so familiar, shee
had not beene so soone despised. Nam
nimia ingurgitatio facit ineptum; &
nimia familiaritas parit contemp-
tum.

They still haue in their mouths;
wee must grow in grace, grow in
knowledge, grow in obedience: but
when we examine their growth,
behold

Deur. 32.
25

behold they go from good vnto bad, from light vnto darknesse, from obedience to disobedience, from some order vnto none, from some vntity to all sorts of faction. first warring with their mother, then iarring amongst themselves; and lastly, a loathing vnto all men. So grew Israel in the wilderness, from discontent vnto faction, from faction vnto Schisme, from Schisme vnto rebellion, from rebellion to lifes confusion, till the earth was weary of them, the Sanctuary lothed them, and the Lord sate them.

O Lord how nere this comes vnto me! and how may I seale to the truth thereof, from mine owne experience! Reuerend sir, I haue beene thus troublous vnto you; but God (I doubt not) will reward you for your labour.

Malcon.

If wee wil be zealous & painful, let these little bees teach vs to be painful in vntity, against the common aduersary, painfull in shewing lone, bearing one anothers burden: painfull
in

Medioc.

Psal. 139.
5. & 6.

in preparing honey, not in building of
cobwebs, painful for the common good,
no one seeking alone his owne parti-
cular: So the aduersaries mouth shal
be stopped, the church be comforted, all
our soules shal be satisfied with god, &
we (in all hurli-burlies of the world)
may hold vp our head, in the assured-
nes of our redemption. As for them
that hate Zion they shall be ashamed
and turned backward (**as Apostates**)
they shal be as the grasse on the house
tops, which withereth ere it cometh
forth (to any goodnes) whereof the
mower filleth not his hand, neither
the gleamer his lap, (**for indeed they
be for hie spirited to be dealt withall**)
neither they which go by, say (**unto
them**) The blessing of the Lord bee
vpon you, we blesse you in the name
of the Lord. **And if they be once past
the Churches Benedicite, how shall
they come out of Satans inares vnto
amendment of life?**

Malcon.

O how the Lords loue hath aboun-
ded towards me, thus timely to
to deliuer me! what shall I render vnto

to

to the Lord, for all his benefites vnto me? I will out of my heart, (as out of a sauing cup) poure forth praises vnto the Lord, yea by his grace in the presence of his people, I will pay my vowes of thankfulness vnto him.

Pray for the peace of Ierusalem, let them prosper, that loue thee (O Zion) peace within thy walles (**dearemother**) prosperity be within thy palaces: For my brethren and neighbors sakes, I wil wish thee now prosperity, because of the house of our Lord God (**it being the place of publique worship**) I will procure thy wealth.

Medior.

Psalm. 122.
6. &c.

And Lord for thy sons sake giue me grace to be as painful for her peace as I haue beene for the breach of her peace: That so thy blessing by her mouth may come vpon me, & thy blessing againe by my ministry may be doubled vpon her.

Malcon.

Now my Bēes begin to gather themselves to their rest: and we will retire into the house to rest nature. The questions already propounded and resolved, although they haue beene

Medioc.

beene but few, yet adding discreti-
 on vnto iudgement you may refer all
 other scruples to the same heads of
 doctrine, at least for settling your
 owne soule in a peaceable progresse.
 Come friend, let vs walke in; but
 by the way, for you this plant Co-
 lutea? breake a branch off disor-
 dy, and plant it in the earth carelesly, &
 yet it will prosper. See you this An-
 thora? plant it neere to the poisonfull
 Aconitum, and it attracts the poyso-
 ned nature Againe. here is the herbe
 Arum, of y^e root therof starch is made:
 but let the Laundres provide wel for
 her hands: for it will chop, chinke
 and blister them exceedingly. From
 these and the like, many excellent
 meditations may arise, and such (if
 we marke the scriptures well) was
 the practise of y^e holy Prophets. But
 as a bow continually bent, doth lose
 his strength: so * Salomon wiseth
 that in hauing sound hony, we should
 but eate that is sufficient, lest other-
 wise it fall out, we vomit it vp. Ac-
 modus sepe adhibendus est appetitui.
 And

* Prou. 25.
 26.

And all I can say is, * *Wisdome* will
be iustified of her Children, when * *Fol-*
lie will not depart from a foole, though
he were brayed in a mortar with a pe-
stell.

Malcon.
Math. 11.
19.
Pro. 17. 22.

PROV. 13. 20.

*He that walketh with the wise, shall
be wise, but a companion of fooles
shall be afflicted.*

H

A

A Pastorall Epilogue, betweene
Hobbinoll, and Collin Clout.

Collin

Good Hobbinoll, why hangs thou so thy head;
hast lost some sheep, or be some lābkins dead?
Thou Whilome sung vnto thy oten pipe,
as Fary-queen could not but loue and like.
What meane these dumps?

Hobb.

Oh, Collin-clout, ays me,
Some of my Lambs, that erst were full of glee,
Now droope amaine and squat aside the hill,
As hauing suckt from Dams, some fatall ill:
Or frō the grasse, haue lickt the venōmd web,
Which hath them brought vnto so low an ebbe.
Black Will (that vīde to lead them with his Bell)
His heart is broke, to see they be not well.
And, that is worse, the cause is yet vnknowne,
Frō whence these euils, vntimely euils be growne.

Collin.

And what shall Collin haue, if he can tell
From whence it comes, and how it shalbe well?

Hobb.

O Collin, theres a kisse, and it shall binde
Me to performe the promise is behinde;
Speak louing Boy, I long to heare thee speake.

Collin.

Ey, ey, but you your promise once did breake,
Giue me your hand, that you will pitch and pay:
Now, whats your promise?

Hobb.

Hearken what I say.
I haue a nest of Turtles, flidgd well ny;
Hearke, hearken Clout, one of them now did cry:
Tell me good newes, & thou shall haue the both.

Collin.

But fetch them first,

Hobb.

Clout, Clout, thou'rt very loth
To giue me credence fore thou haue thy pay:

Well

Well, well Ile fet them.

See you doe not stay.

I trust him^o no: gainst Christmas he did say,
He would me giue a dozen points to play,
But whe^e y^{ou}le came, he dodgd me off with twaine,
And said he should but sin, play to maintaine.

Collin.

Come, let them downe. Now hearken forth:
Seest *Hobbinoll*, on th'outside of that dale (my tale
in shadowie plots, the Vipers, & *Monke-cowle* groes;
Which with his yellowe flower full trickly shoes,
His leaues (but darker) snipt like to the vine,
But trust me *Hobbinoll*, too bad for swine.

* Deadly
vulser-
bane, or,
Asanite.

Some of thy flock, too greedy of that shade,
Theré lickt and croppt, till they were sickly made.
And to say sooth, with such a trick as thar,
Pers lost ten Ewes and Lambkins, that is flat.

Aes me; but what will help them to recover?
Giue me my doues. This vale now walke we ouer,
Seest thou that Hill? seest thou that helmet flower,
Whose stalke is hollow as a kex? In it is power,
T'expell the venom of the others bane,
If now in time, it off the sheepe be tane.

Hobb.

Collin.
Anthora,
the anti-
dot.

How, how good *Clout*?

Dig it vp *Hobbinole*.

Hobb.
Collin.

That double-roor, now stamp thou in a bole,
And put the iuyce to milk made somewhat warme,
Then geet them with an horne; & feare no harme.

For euerie sore, no doubt, a salue there is,
But sin blindes shepherds, that they doe amisse.

Hobb.

But well I wor, hereafter I shall watch,
If in such shades my sheep doe poison catch.
Collin farewell, I must about this geare,
Till they haue drunk this draught, I liue in feare:
But proue all well, that sheepe and I may ioy,
I (better while I liue) will loue my Boy.

An Epilogue to such Scholars amongst vs, who by their places in our Church (and in respect of the treasure they receiue out of her dowry)
*ought to defend our writings against Schisme
 & Heresie, and not vnder-hand, and in
 corners, to suggest euill against vs,
 for strengthening the hands
 of the Faction, their pri-
 uate Fawourites.*

In Segnior-ambo.

Sir *Ambo* takes a Pension of his Mother,
 But fees the *Fugitive* that calles her whore,
 To vs one hand, to him he giues the other,
 A *Proditor* behind, a *Friend* before.
 But marke, whilst he, thus doth himse'fe delite,
 Both sides do damne him for an Hypocrite.

In Segnior-drypate.

Sir *Drypate* reads, and carps, and hems, & spits,
 No maruaile though he haue purg'd out his wits:
 For little 'twas, when wit was at the full;
 And yet 'tis true, he has no little skull.
 But let him bite no warriour of our Kirke,
 For feare my purposed *Satyres* do him liike.

In quendam Fig-fag.

Se, see how *Fig-fag* stirs, and moues and strouts,
 Heark, heark the silly Syre, how trim he flouts.
 Boys, girles & fooles, applaud him for some body,
 And yet his carps do proue him but a Nody,
 But say not so, lest that when he shall read
Lambick girdes, he swound and fall downe dead.

In homunculum Snuffe.

Sniffe-snuff must iudge, not knowing what it ment:
 For Barly-broth is *Snuffes* chief element.
 Put him besides the cushion of his cup,
 And all his liquid-sense is dried vp.
 But launce no further *Bustie* bodies Tumour,
 For euery foole, must needs be in his humour.



To the louing Reader.

BEloued, if GOD grant
 meanes, I am purposed to
 draw into forme, a descrip-
 tion of the true Church and false, of
 the true Christ and Antichrist, ac-
 cording to that modell and measure
 of grace, which of God shall be admi-
 nistred vnto me. Meane time, the
 peruersnes of time hath forced me to
 write as already (in these two books)
 I haue. Accept my labours, with as
 right a hand as I giue them, and then
 I doubt not of thy louing acceptance,
 at least, of thy readines to help me in
 my weaknes, by publishing thy better
 meanes, for publike utility. If thou
 canst bring Algummim trees to the
 worke of the Temple, I pray thee do
 it:

*it : my Firre shall giue place, and how
canst thou require more of me? Fare-
well.*

FINIS.



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